1: Lowie E-5 (1926) 1939 NT20 Washo NT20

IV. MATERIAL CULTURE

Economic Life

433 184 114 Barrett has properly stressed the economic differences due to the contrast between a Sierra and a Basin habitat. The following fragmentary notes are corroboratory and supplementary.

262 [171] Acorns (ma'lo$_{q}$) were associated with California, and even the Antelope Valley people did not live on them to any great degree. However, the Washo prepared a dish called mɛgi''gala by mixing acorns and venison.

222 [462] [413] [251] [252] [415] Pine nuts (t'a"gam) were gathered by men and women coöperatively, the husband knocking ripe ones off the trees with a big hooked pole and the wife gathering them. The women would pick them out, put them in a basket, and let them dry. When dried, the nuts could be kept for about a year; in the spring a pit was made for storage, in the winter they were taken out for consumption. The Washo made a pine-nut "soup," which was eaten with spoons. According to Bill, people went for pine nuts in September.

226 [343] [131] [501] Along the Walker River the Washo constructed many "fish houses,"—a statement that extends their boundaries appreciably toward the east. Trout (a"t'abi) were speared with shafts about seven feet long. Fish were also taken by nets and clubbed to death. Sometimes fifteen were caught in a day. On Lake Tahoe, a group of Washo would go after fish in rafts (see below).

224 [624] [756] Antelope, deer (mendɛ"wi), and jack rabbits were hunted communally, the first-mentioned under the guidance of a dreamer (p. 324). Jack, possibly expressing a local difference, said that deer were hunted by only one or two men and only in the mountains. According to another statement, four or five hunters would mask themselves with deer heads in stalking the game. They would shake up dirt to determine the direction of the wind so as to forestall being scented, thus sneaking up to shooting range. A communal deer hunt was organized in September, when the deer were fat, but not every year. The leader, who did not derive his office from dreams, would say, "Get together, we'll try to kill a few deer." Then the men assembled on the day fixed, bringing their blankets since they were to camp out for about a week. Possibly as many as fifty Washo from Douglas County would travel afoot about thirty miles [484] toward, say, twenty miles from McKinney, California. It took them two days, camping according to their leader's instructions. The next morning, he spoke to them. He remained in the middle, his followers dividing so as to form two arcs of a circle flanking him and finally connecting again. When they sighted deer, they killed up to ten or fifteen a day. The next day, they moved to another spot; and so on, for about a week, thus covering altogether many thousands [482] of acres. At last they stopped and returned, carrying by means of tumplines loads almost too big for them. For deer no corrals were built.

624 224 The communal rabbit hunt was also purely secular. Barrett mentions a hereditary chief for rabbit hunting[*] and all other coöperative hunting and fishing operations. "He it was who notified the people of the arrival of the

[*] *Op. cit.*, 12.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

particular seasons when certain kinds of fish should be taken and when certain game should be hunted; and all hunting and fishing parties consulted him before starting out." As my data have it, the "rabbit chief" is distinct from the organizer of the deer hunt and, most emphatically, from the antelope charmer. Jack said a "rabbit boss" (pɛ'T'ɛ.u tɛ.upe"yu) possibly inherited his office from his father, whereas Dave made him a people's appointee.

Dave described the rabbit hunt as follows: The rabbit chief, who was not identical with the political headman, set the time for the drive. People met with bows and arrows. Possibly 15 men had nets, which they united into an enclosure about 200 yards long and 4 feet in height, held by sticks 6 or 7 feet apart.* The line was straight except at the ends, where it was crooked. About 200 Washo, the "boss" among them, joined in the drive, scaring their quarry. An old man with a boy stayed at one end of the net, which Dave compared to the wire fence of a chicken coop. Some people shot the game with bow and arrow. The rabbits thought they were escaping and rushed into the net, where most of them were caught. The boy would get up and kill them with a stick. The drivers killed most of the rabbits, each possibly 3 or 4 apiece, with a total kill of 400 to 500 a day. On the following day the hunters went in another direction, perhaps 6 miles away. When heavily loaded, they went home. Rabbits, when caught, were hit on the head with a club. (Cf. Jack's statement below.) Finally the rabbit chief said, "We stop today, we have all we want today. Let us go home." Then they removed the hide and the women gutted the animals. The men tore the skin from the legs with their hands, then cut the hides into string. The string was wound around small straight willow sticks. String was twisted into one piece 14 feet long. After drying them for a day and a half, they would take them down. Twenty-five strings made one jack-rabbit blanket to cover two people. When first finished, they were 2½ inches thick and so warm that in winter the Indians would undress completely under such a covering.

A blanket lasted three years, but the hunt was held every fall, after October. The owner of an extra skin might sell it for a buckskin to a man who lacked a good jack-rabbit blanket. Whatever flesh was left over was hung up in the shade and dried. The Washo would boil jack-rabbit flesh and pine-nut soup at the same time, using willow baskets for the soup. Jack said that from 25 to 30 men with possibly 10 or 15 nets (ti"gɛc) engaged in a rabbit chase. Several nets were arranged in a circle and the rabbits were driven into them. They were not clubbed to death, but killed with bow and arrow.

Other species added to the food supply. Porcupine (sɛ"uwut) were eaten. Skunk (tupi"wi), one informant said, were never eaten; but Dave said they were once killed with smoke in a hole by his father-in-law, who boiled the flesh and liked it. The Washo boiled grasshoppers (pakɔ'tomu) in baskets, and also cooked locusts (ta"cak) in the ground and dried them. A long-legged insect called ta'lmu also served as food.

* Barrett gives the dimensions as some 300 feet and 24 to 30 inches, with a mesh about 3 inches square and stakes at 10-foot intervals.

CHAPTER II

ECONOMY

Compared to more technologically advanced societies, the Washo had little processing, storage, or transportation of goods. It was a "direct economy" in that the producing group consumed most of its own products. Distances between the point of distribution and the point of consumption were usually not great.

Economic demands seldom exceeded subsistence requirements so that even when natural supplies were abundant accumulated surpluses were small. Surpluses in pinenuts are an exception to this, but since pinenuts were difficult to store for more than one year or to tranport in profitable quantities, this surplus was set aside for subsistence and not trade. If one family had a surplus in pinenuts there was a tendency for all families to have such a surplus. Therefore these were largely non-tradeable surpluses.[1]

Supply was determined by the productivity of the natural environment and the amount and skill of the human labor used in production and distribution. The part of wealth devoted to acquiring new goods and the social forms involved in production, distribution, and consumption played a minor role in supply.

Pinenuts (tagum), acorns (malung), and other seeds were among the major staple foods. A variety of roots, berries, and leafy plants filled out the rest of the vegetable diet. Animal fats and protein were provided primarily by fish and small mammals, especially rabbits. With the exception of deer (m¢mdewi), the large mammals, such as antelope (ayas), mountain goat (ogul), and bear (taba) were not important in the diet. They were sought as much for their skins and the prestige of killing them as for their meat. Downs (1961, 381) writes "all informants emphasized that Indians shared food equally. Thus a statement made voluntarily that bear meat was not shared suggests different attitudes about bears." And there are suggestions that "the killing of a bear represented the ultimate in Washo bravery and the possession of the skin conferred extra powers on the owner." Birds, reptiles, and insects were also eaten. Several hundred species of plants and animals were known and used by the Washo. Merriam (n.d.) collected names for over 200 plants and animals. Numerous plants were used as medicines (Train, et al. 1941; Murphey 1959).

Water (dime) was carried and stored in deer intestine bags and basketry water-jars. With the numerous streams and springs in Washo territory no place

1. See pp. 57-58 for a discussion of pinenut surpluses.

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgums¢w¢) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwe)
   c. poncho (damu)
   d. skirt (tsilug¢l)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (lh¢pbey¢gul)
3. Leggings (p¢kishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Hairnet of fiber cord (megodih¢p).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (m¢liuy¢k), necklace (uml¢suk), and ear pendant of bone, plant, or shell (madap) beads (maksu).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipek) in mineral pigments and charcoal for black (w¢lyauwi).
9. Feathers (tsisuspo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/ [see end plate V, following p. 74 — Analyst]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game.
7. Bat and rope used in a game. 481
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21. 280

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

custom to leave the house standing regardless of where the person dies, although the house may be temporarily abandoned and purified with smoke from sagebrush or juniper (Freed and Freed n.d.).

The galis dangal was the only house the Washo made that was used for more than a few months. A galis dangal may be made by a family and used by that family for several years, although they might only sleep in it in the winter. It would be used in the summer for storage or to sleep in on rainy nights. A gadu or ta?a were often built right next to a galis dangal for summer use.

During the beginning of pinenut gathering, if one had not already been built, the family would gradually bring in material for a galis dangal and build one. The construction itself would take most of the family's spare time from gathering and other necessary activities for about a week. Often neighbors would help. The house would be gradually improved and repaired for the length of it's use with certain features, such as a packed clay floor or a windbreak for the smoke hole, added perhaps years after its initial construction.

A spring was considered the most desirable location because the water there would not freeze over in the winter as a stream would. Another consideration for the location of a galis dangal was the location of one's pinenut picking grounds. The sunny side of a hill was also preferred.

There was a great amount of variation in the construction and materials used in the galis dangal; however, a few generalizations can be made. There was always a smoke hole in the center of the roof. The door always faced east, just as it does today in most old Washo houses. Bertha Holbrook, Hank Pete, Roy James, George Snooks, and Suzy Dick all think of the east entrance of their houses as the front door regardless of the fact that the road may be on the west side of the house. Roy James said that this was to avoid the strong wind from the west. One reason for this custom seems to be that Washo refer to the sun and to the east for orientation. The puberty ceremony is all oriented to the east.

The galis dangal was usually round and ranged in diameter from about ten to twenty feet, depending upon the number of occupants it was built for and the availability of long poles in the vicinity. Another factor that determined the size of the galis dangal was the practice of sleeping with the head toward the wall and the feet toward the fire. With the fireplace in a center pit (about three inches deep), with a ring of rocks under the smoke hole, and the difficulty of building a large house, the optimum size was about 12 to 15 feet in diameter.

The door opening (itpasua) was from 3 to 5 feet in height and from 2 to 3 feet in width. The door (icmbisuk) was covered with an old rabbit skin

439
484

The Washo lacked well tailored clothing necessary for extensive winter travel. Their techniques of production were geared to small scale household use so that tradeable surpluses were rarely acquired. The Washo were organized into small scale groupings with few specilizations of labor. They lacked adequate storage techniques for fish and game so that surpluses in these foods were not preserved. Also inter-tribal frictions and hatreds often prevented safe travel outside of Washo territory. There are indications that once the Whites established an effective government over Washo and surrounding territory, trade and marriage between Indians from different tribes increased significantly. The Carson Indian Boarding School, established in 1890, became an important factor in developing intertribal cooperation by providing a situation in which individuals from several tribes could meet and become friends.

[291] [433] [621] [463] [251] [628] [648] [871]

438

Certain kinds of goods were particularly heavy in the trade traffic of aboriginal Great Basin and California. Davis (1961, 12-4) gives an idea of what these items were in California. In order of importance they were marine shells and beads, salt, basketry, hides and pelts, bows, acorns, fish, pinenuts, obsidian, pigments, miscellaneous vegetal foods, rabbit skin blankets, arrows, and a number of less important items.

In one table Davis (ibid., pp. 12-4) lists 83 traded items. The Washo used 53 of these items. Except for five items made of marine shells and "Caucasian goods", all 53 of the items used by the Washo were gathered or made by the Washo.

[301] [439]

Pacific coast beads and pendants were used for personal adornment, but they were unimportant in face of the competition with local shell, plant, bone, and stone materials.

[439]

It is probable that all of the 53 items in the list by Davis were occasionally received by Washo from non-Washo through trade. Even items that were abundant within Washo territory such as pinenuts, fish, basketry, and rabbit skin blankets may have been received by trade in special instances. Lists of things traded are of little value unless they reflect volume.

439

The goods most exported to the Miwok and Maidu were salt, pinenuts, obsidian, skins, and several Washo manufactures such as rabbit skin blankets and basketry. In return the Washo received principally acorns, soaproot for combs and brushes, a variety of medicinal plants, and occasionally manufactures such as baskets and yew bows. Few acorns were received by the Washo through trade unless the local crop was poor. All the other plants traded were received primarily through gathering and not trade.

[114]

Both Davis (1961) and Sample (1950), in their summaries of California trade, repeated a view held by Barrett and Gifford (1933, 193, 221). It is

and status values" as opposed to the subsistence economy which is "the exploitation of the plentiful natural resources available to any industrious individual." Among the Washo material goods flow almost indiscriminately in promoting subsistence and prestige. Washo social prerogatives and status values are intimately intertwined with the exploitation of natural resources.

Cappannari (1960, 140) wrote that "DuBois...makes clear that the 'monies' (that is, dentalia, woodpecker scalps, obsidian blades, and so on) of the Tolowa-Tututni served as a medium of exchange primarily in the prestige economy rather that the subsistence economy. The same applies to the 'monies' of the Shoshoneans." Money in this sense is a counter of prestige, usually items of highly congealed value in the world of social ritual, but not fully explained in terms of food, shelter, or defense. Prestige money is found among the Washo in the case of eagle feathers and fine woven baskets. These have congealed values for purposes of social ritual. They are also more significant in the context of social ritual than in the context of economic actuality, although ritual and economics coincide at many points.

Money is defined by Driver and Massey (1957, 382) as "material which possesses homogeneity, portability, divisibility, durability, and which serves as a medium of exchange, as a store of value, and as a standard of deferred payments." Pinenuts came the closest to being used as a "money" in Washo economy except that pinenuts were not very durable and lacked the compactness to serve as a concentrated store of value. Salt, eagle tail feathers, baskets, and skins were more concentrated in value. The Washo had no regular medium of exchange and no standard of deferred payments. In the definition used here they had no money. Three terms are now used to refer to wealth; bilada is U. S. currency, gidatwadota is a person's belongings, and m¢mgiwa is the wealth a person has with which to gamble or "a bet."

Overproduction

In Washo society some economic products were never distributed. This "problem of surplus" existed, in a society where starvation was well known, because storage and transportation were inadequate and trade was poorly developed.

An example is the overproduction of pinenuts. In years with abundant pinenuts, more was gathered than would actually be consumed. Since some nuts would be preserved into the next year this was a stored margin of safety in case the next year's crop was low. If pinenuts were again abundant, the remainder of the old crop that was not consumed was left to rot and the new nuts were gathered. Actually, any single grove of pinon trees will not

bear nuts two years in succession because pine trees have a biannual sexual maturity cycle, but different groves in different parts of the territory might combine to provide a crop each year if precipitation is sufficient. 433 222

Pinenuts were gathered in strips (dimasha) about one-third to one-half of a mile wide that ran up the hill following the natural contours. These strips were marked off by lines of stones (Lowie 1939, 303; Freed n.d., 10). Since the pinenuts ripened first at the lower elevations the gathering began at the bottom of the hill in September with the last prime nuts being gathered at higher elevations around the middle of October. Although gathering might go on for several weeks the actual collection time of prime nuts was about three weeks.

As the gathering party moved up the hill about three or four large brush and pineneedle covered caches of cones with the nuts still in them were built up the side of the hill. The caches ranged widely in size, but from descriptions it is possible to estimate an average size. A cache with its protective covering was about fifteen feet long, six feet wide, and four feet high. See Plate II, B for a view of a pinenut cache. Each household usually had rights in two or three strips but in abundant years might only collect from one strip. This would give each household about four caches each with from three to six hundred pounds of pinenuts, or about three hundred pounds per person. 433 222 251

In addition to the nuts cached in cones, a few hundred pounds of nuts in the shells would be gathered and eaten right away or cached in stone and grass lined pits (damyeo). Dry pineneedles were mixed with the nuts to keep them from getting damp and mouldy. At a rate of about a pound of nuts per person a day this gave the household enough pinenuts for roughly one half of their total food consumption for two years.[1]

Unfortunately Washo storage techniques were insufficient to protect the caches much beyond a year so large portions were lost to rot and animals. Also there may be a good pinenut crop the next year so that last year's surplus was not used. These factors resulted in an overproduction of about one-half of the crop that was non-tradeable.

Summary of Washo Economy

The aboriginal Washo Indians of California and Nevada subsisted on the products of hunting, fishing, and gathering. The staples of their diet were pinenuts, acorns, and other seeds, roots, and berries; small mammals; and fish. Deer provided some meat and most of the skins used in clothing. 262 [291]

1. Fremont wrote "at certain seasons they have fish...for the remainder of the year they live upon the pinenuts, which form their great winter subsistence... At present they were presented to us as a whole people living on this simple vegetable" (Nevins 1956, 353). [262]

1 [see cat. 116, and plate I, 58 following p. 74 -- Analyst]

Rabbit skins were also cut into strips and woven into warm robes. Conical houses were made of wooden poles and brush thatch for winter weather while a half-dome windbreak served for warm weather.

The household of a family and relatives in a single winter house was the basic socioeconomic unit of society. Each household worked and shared together in solving the problems of survival and fulfilling social and ritual obligations. The household continued to fish, hunt, and collect its food in a fairly uniform way year after year in the same sector of Washo territory. If the fishing was poor in one place, they moved to another stream. If the pinenuts failed, they went to the west and gathered acorns. And wherever they went, they hunted or gathered what was available: some tree grubs here, a lettuce-like vegetable there, and a squirrel or rabbit or bird at the next place. The procurement and preparation of food was clearly the most time consuming activity in Washo life.

Men and women often worked together at the same tasks, but there was some division of labor by sex. Men hunted and except for basketry, were the craftsmen who made the clothing, houses, and hunting and fishing gear. Women gathered plant and insect foods, prepared and cooked them, made the baskets, and tended the children. A few individuals specialized to a degree in becoming shamans, midwives, herbalists, or particularly adept in a craft.

Sharing, as the economic basis of family life, was the very essence of Washo economy. Sharing found expression in the producing task groups that drew members from more than one household. It was through sharing that the vast majority of goods changed hands. Exchange, with a stronger demand for reciprocal equivalence than sharing, characterized the economic aspects of social rituals, as well as the more impersonal forms of distribution such as gambling, trade, and payments made for services rendered.

Washo economy appears in a few ways to be distinctive in the Great Basin. The Washo ranged a particularly productive environment which allowed them the highest population density in the Basin. The Washo may have had less trade than the surrounding peoples because of several factors, language isolation being one. Pinenut groves were privately owned, a rare phenomenon in the Basin. Washo techniques for gathering and storing pinenuts, in strips and the construction of great caches, is also perhaps unique in the Basin and inadvertantly presented them with another unique phenomenon, overproduction.

There are still broad gaps in our knowledge of Washo aboriginal life. The data are fairly complete on language and mythology, but the rest of Washo culture has been only sketched out in its major outlines. Most of this is unrecoverable and only by careful interviewing, archeology, and scrutiny of historical documents can we hope to reconstruct a way of life that began to disappear over 100 years ago.

PLATE II 1/1

● 251
291

a. Roasting pinenuts.

291
251

b. Susie Dick breaking out pinenuts in front of a pinenut cache. This illustrates the great size of these caches.

These photographs were taken by Grace Dangberg of Minden between 1927 and 1929.

1/1 [Legend appears on p. 24, Cat. 116—Au.]

[End Plate II]

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	K1	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
Insect Food														
*337. Caterpillars (plegé) eaten	+	-	-	+	+	+	+	+	+	+	-	+	+	+
*338. Larvae in lake (kutsavi) eaten	-	-	-	-	+	+	+	+	+	-	-	-	-	-
339. Ants eaten	-	-	+	+	+	-	-	-	+	+	+	+	+	-
340. As food	-	-	+	-	-	-	-	-	+	+	+	+	+	-
341. As tonic	-	+	-	+	+	-	-	-	-	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
343. Bee "eggs" (nota) eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+
344. Cicada (locust) (kúa) eaten	+	+	+	+	-	-	+	+	+	+	+	-	-	-
345. Gathered in baskets	+	+	+	+	-	-	+	+	+	+	+	-	-	-
346. Roasted in coals	+	+	+	+	-	-	+	+	+	+	+	-	-	-
347. Ground on matate	+	+	+	+	-	-	+	+	+	+	+	-	-	-
*348. Cricket (niju or niju) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
351a. Picked up in early morning	+	+	+	+	+	+	+	-	+	+	+	+	+	+
352. Grasshopper (watata's) eaten	-	-	-	-	-	-	-	+	-	-	-	-	-	-
353. Caught by hand in early morning	-	-	-	-	-	-	-	+	-	-	-	-	-	-
354. Gathered in baskets	-	-	-	-	-	-	-	+	-	-	-	-	-	-
356. Roasted in pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
357. Ground on matate	-	-	-	-	-	-	-	+	-	-	-	-	-	-
358. Stored, buckskin bags	-	-	-	-	-	-	-	+	-	-	-	-	-	-
Animal-Food Taboos, etc.														
360. Raw liver eaten	-	-	-	-	-	-	-	+	+	-	+	+	+	+
361. Fetus taboo	-	+	-	-	-	+	-	+	+	+	-	+	.	-
362. Deer heart taboo	-	-	-	+	-	+	+	-	+	-	+	+	+	+
363. To young	-	-	-	+	-	+	+	-	+	-	+	+	+	+
364. Liver taboo to young	-	-	-	-	-	-	-	-	-	+	-	+	-	+
365. Deer lung taboo to young	-	-	+	+	-	-	-	-	-	-	+	+	+	+
366. Lung eaten for strength	-	-	-	-	-	-	-	+	+	+	-	-	-	-
367. Bird eggs taboo to young	-	-	-	-	-	-	-	+	-	-	-	-	-	-
368. Scavenger eggs taboo	-	-	+	-	+	+	+	+	+	+	+	+	-	-
369. First kill taboo, if shot	+	+	+	+	+	-	+	+	+	-	+	-	+	+
369a. If trapped	-	-	+	+	+	-	+	+	+	-	-	-	-	+
370. To youth	+	+	+	+	+	-	+	+	+	-	-	-	+	+
371. To mother	+	+	+	+	+	-	+	+	+	-	-	-	+	+
372. To father	+	+	+	+	+	-	+	+	+	-	-	-	+	+
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	-	+	-	-	+	-	+	-
374. After ceremony youth eats special part	+	+	+	+	+	-	+	+	+	+	+	-	+	+
375. First kill after childbirth taboo	-	+	+	+	+	+	+	+	-	-	+	-	+	+
376. To father	-	+	+	+	+	+	-	+	-	+	+	-	+	+
377. To mother	-	+	+	+	+	+	-	+	-	+	+	-	+	+
378. Hunter distributes game	+	+	+	+	+	+	+	+	-	+	+	-	+	+
379. To all village	+	-	-	-	-	-	-	-	-	-	-	-	-	+
379a. To anyone	+	-	+	+	+	+	+	+	-	+	+	-	+	+
380. To relatives	+	+	+	+	+	+	+	+	-	+	+	-	+	+
381. To mother-in-law	+	+	+	+	+	+	+	+	-	+	+	-	+	+
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	+	+	-	+	-	-
Miscellaneous Concepts														
*388. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	+	+	+	+	-
389. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	-	-	-	-
389a. 1 night's continence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*391. Smoking before hunt to aid luck	-	+	+	-	-	+	+	+	+	+	+	+	+	+
392. Smoking during hunt without special effect	-	+	+	-	+	-	+	+	+	+	+	+	+	+
393. Bathing before hunt: cold bath	+	+	+	-	-	+	+	+	+	+	+	+	+	+
394. Sweat bath	+	+	+	-	-	-	+	+	+	+	+	+	+	+
395. Talking during bath	+	-	-	-	-	-	+	-	+	+	+	+	+	+
396. Disposal of deer bones regulated	-	-	-	-	-	-	+	+	-	-	-	-	-	-
397. Kept from dogs	-	-	-	-	-	-	+	+	-	-	-	-	-	-

[p. 373]

Washo NT20
Achomawi NS5

NWA 782 796

ANTHROPOLOGICAL RECORDS

	Ts	Kl	K2	Kk	To	Te	Pa	Wa	At	Sa	Tg	Wd	Kl	AS
398. Game believed immortal	–	+	+	+	–	–	+	*	–	+	–	–	–	–
399. Game increase controlled by ceremony	–	+	–	–	*	+	–	–	–	–	*	+	–	–
401. Offering of game kill	–	–	–	–	*	*	–	+	–	*	*	*	–	*
402. To "nature"	–	–	–	–	+	+	–	–	–	+	+	+	–	+
403. To spirit	–	–	–	–	–	–	–	–	–	+	–	+	–	+
404. With prayer	–	–	–	–	+	+	–	–	–	+	+	+	–	+
405. Piece of gall	–	–	–	–	–	–	*	–	–	+	–	–	–	–
406. Thrown in brush	–	–	–	–	–	–	–	–	–	+	–	–	–	–
409. Tip of deer tail hidden under rock for luck	–	–	–	–	–	+	+	–	+	+	–	+	–	–

NWA 222 252 251

Gathering

*410. Acorns (wia)	+	+	+	–	–	+	+	+	–	–	–	–	–	+
411. Leaching in sage-lined pit	–	–	–	–	–	–	–	+	–	–	–	–	–	–
411a. In sand pit	+	+	+	–	–	+	+	+	–	–	–	–	–	+
413. Grinding in mortar (puvam)	+	*	+	–	–	+	+	+	–	–	–	–	–	+
414. Boiled mush	+	+	+	–	–	+	+	+	–	–	–	–	–	+

Miscellaneous Plants

433. "Grass" seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*434. Cactus fruit eaten (nawu or mitse)	–	–	–	–	–	–	–	–	–	–	–	–	–	–
435. "Stems" eaten	–	+	–	+	+	+	+	+	–	–	+	–	–	–
436. Needles burnt off	–	+	–	+	+	+	+	+	–	–	+	–	–	–
437. Needles brushed off	–	–	–	–	–	–	–	+	–	–	+	–	–	–
438. Roasted in ashes	–	+	–	+	+	+	+	+	–	–	+	–	–	–
439. Roots	+	+	+	+	+	+	+	+	+	+	+	+	+	+
440. Berries	+	+	+	+	+	+	+	+	+	+	+	+	+	+
443. Pinon Nuts (tuva)	+	+	+	+	+	+	+	+	–	+	–	*	+	*
*443a. Hooked pole (tsam) for pinon nuts	+	+	+	+	+	+	+	+	–	+	–	–	–	+
*445. End fire bent	–	–	–	–	–	–	–	–	–	+	–	–	–	–
446. End separate piece	+	+	+	+	+	+	+	+	–	+	–	–	–	+
447. Climb tree to gather	+	+	+	+	+	+	+	+	–	+	–	–	–	+
448. Men	+	+	+	+	+	+	+	+	–	+	–	–	+	+
449. Women	+	+	+	+	+	+	+	+	–	+	–	–	+	+
450. Climbing stick used	+	+	+	+	+	+	+	+	–	–	–	–	+	+
*451. Storage: green, in stone-lined, circular pit	+	+	–	–	–	–	–	+	–	+	–	–	+	+
451a. Piled on ground, covered	–	–	–	+	+	+	+	+	–	+	–	–	–	–
452. Whole cones in cache	+	+	–	+	+	+	+	+	–	+	–	–	–	–
453. Cooked seeds stored	–	–	+	–	–	–	+	–	–	–	–	–	–	–
*453a. Cones opened by roasting in earth oven	+	+	+	+	+	+	+	+	–	+	–	–	+	+
454. By burning	+	+	–	+	+	+	+	+	–	+	–	–	+	+
454a. By exposing to sun	+	+	+	+	+	+	+	+	–	+	–	–	+	+
455. Nuts struck from ripe cone	+	+	+	+	+	+	+	+	–	+	–	–	+	+
456. Cache for nuts removed from cone	+	+	+	+	+	+	+	+	–	+	–	–	+	+
*457. Unlined pit	+	+	+	+	+	–	+	+	–	+	–	–	+	–
*458. Grass lined	+	–	+	–	–	–	+	+	–	–	–	–	+	–
459. Lined with pine-leaf soil	+	–	+	–	–	–	+	+	–	+	–	–	+	–
460. Brush-and-stone covered	+	+	+	+	+	–	+	+	–	+	–	–	+	–
461. Juniper-bark lined	+	+	+	+	+	–	+	+	–	+	–	–	+	–
*462. Nuts ground on metate (mota)	+	+	+	+	+	+	+	+	–	+	–	–	+	–
462a. In mortar	+	+	+	+	+	+	+	+	–	+	–	–	+	+
463. Parching	–	+	+	+	+	+	+	–	–	–	–	–	+	–
*464. In "fan" (twined basket)	+	+	+	–	+	+	+	+	–	+	–	–	+	+
*466. Conical burden basket for gathering	+	+	+	+	+	+	+	+	–	+	–	–	+	+
467. Family owned plots	+	+	+	+	+	+	+	+	–	+	–	–	+	+
467a. Band owned plots	+	+	+	+	+	+	+	+	–	+	–	–	+	–
*467b. Families wintered on pinon-nut range	–	+	+	+	+	+	+	+	–	+	–	–	+	+
468. Nuts eaten as flour, raw	+	+	+	+	+	+	+	+	–	+	–	–	+	–
469. Nuts eaten as mush	+	+	+	+	+	+	+	+	–	+	–	–	+	+
*470. Nuts eaten chilled as mush	–	+	+	+	+	+	+	+	–	+	–	–	+	+

NW23 262

[p.374]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl2	Ku	To	To	Pa	Wa	At	Se	Tg	Wd	Ki	Alt	
Miscellaneous Plant Foods															
471. "Cane" or reed sugar (pihavi)	–	+	+	+	+	•	•	–	•	–	+	–	+	–	262
471a. Obtained from neighboring area	+	–	–	–	+	+	–	–	+	•	–	–	+	–	222
472. Boiled	–	–	–	–	–	–	–	–	–	–	–	–	–	–	251
473. Dried and beaten	+	+	+	+	–	+	–	–	–	–	–	–	+	–	252
475. Willow-sap sugar	–	–	–	+	–	+	+	+	+	+	+	–	+	+	
476. White pine pitch as sugar	–	+	+	–	+	+	+	+	–	+	+	+	–	+	
477. Piñon pitch as sugar	+	+	+	+	+	+	•	–	–	+	–	–	+	+	
478. Chewing gum	+	+	+	+	+	+	•	–	+	+	+	+	+	+	
479. From plant root	+	+	+	+	+	+	–	–	+	+	+	+	+	+	
480. Rabbit-brush root	+	+	+	–	+	+	–	–	+	+	+	+	+	–	
481. Rabbit-brush bark	+	–	+	–	+	+	–	–	+	+	–	–	–	–	[261]
482. Pitch	–	–	–	+	+	+	–	–	–	–	+	+	+	+	
482a. Berries dried	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
482b. Roots dried and stored	+	+	+	+	+	+	–	–	+	+	+	+	+	+	
Other Plants and Seeds Used															
483. Yellow cress (atsa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
483a. Sunflower (aköpö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	137
483b. Sunflower (pasö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222
483c. Sunflower (akö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	262
483d. Sunflower (kusiakə)	+	+	+	+	·	·	·	+	+	+	+	+	+	+	
483e. Sunflower (kusipasö)	+	·	·	·	·	·	·	·	·	·	·	·	+	·	
483f. Pickleweed (kuhavu)	·	·	·	·	·	+	·	+	+	·	+	·	·	·	
483g. Sego lily or painted cup (taparogi)	+	+	+	·	·	·	·	·	+	·	+	·	+	·	
483h. Sego lily or painted cup (sanakö)	·	+	+	·	·	·	·	·	+	·	+	·	+	·	
483i. Saltbrush (sünö)	+	·	+	+	+	+	+	+	+	+	+	+	+	+	
483j. Rabbit brush (taviaigup)	·	·	·	·	·	·	·	·	+	–	+	+	+	·	
483k. Rabbit brush (aigup)	+	+	+	+	+	+	+	+	+	+	+	+	+	·	
483kk. Rabbit brush (mogodökupi)	·	+	+	·	·	·	·	·	–	+	·	·	+	·	
483m. Dogbane (milkweed) (wihwei)	+	+	+	+	+	+	+	+	+	+	+	+	+	·	
483n. Sand grass (wai)	+	+	+	+	+	+	+	+	+	+	+	–	+	·	
483o. Blazing-star (kuha)	+	+	+	+	+	+	+	+	+	+	+	+	+	·	
483p. Wild tobacco (paivuwo)	+	+	+	+	+	+	+	+	+	+	+	+	+	·	[276]
483q. Sorrel (atsa) pasia	·	+	+	+	·	+	·	·	–	+	+	+	·	·	
483r. Bulrush or tule (siavö)	+	+	+	+	+	+	·	·	+	+	+	+	+	·	
483s. Cattail (toe)	+	–	–	+	+	+	–	–	+	+	+	+	+	·	
483t. Spike rush (pasasivö)	·	+	+	+	·	·	·	·	+	+	+	+	+	·	
483u. Bulrush or tule (avi)	+	+	+	+	+	+	–	+	+	+	·	–	·	·	
483v. Sagebrush (sawava)	·	·	·	·	+	+	·	·	+	+	+	+	+	·	
483w. Saltbrush (umaha)	·	·	·	·	+	+	·	·	·	·	·	·	·	·	
483x. masai	·	·	·	·	·	+	·	·	·	·	·	·	·	·	
483y. ocomösigi	·	·	·	·	·	·	·	·	·	·	+	·	·	·	
483z. himovi	·	·	·	+	+	+	·	·	·	·	·	·	·	·	
484. Jointfir (tsuhupi)	·	·	·	·	+	+	·	·	+	+	·	·	·	·	
484a. saiagava	·	·	·	·	·	+	·	·	·	–	·	·	·	·	
484b. Indian balsam (toma)	+	+	+	+	+	+	•	•	+	+	+	+	+	+	
484c. wata	+	+	+	+	·	·	·	·	•	•	+	+	+	·	
484d. wada	+	+	+	+	+	+	•	–	–	+	+	+	+	·	
484e. yapö	+	·	+	+	+	+	+	+	+	+	+	+	+	·	
484f. tsupugi	+	+	+	·	·	·	·	·	·	·	·	–	–	·	
484g. tivua	+	+	+	·	·	·	·	·	·	·	·	+	·	·	
484h. tövusi	+	+	+	+	+	+	+	+	–	·	·	–	–	·	
484i. Indian potatoes (ommaŋ) (saga or bäga)	+	+	+	+	+	+	+	+	+	+	+	+	+	·	
484j. Indian potatoes (aputsö)	·	·	·	·	·	·	·	·	·	·	+	·	·	·	
Gathering Implements															
485. Digging stick (pörö)	+	+	+	+	+	+	+	+	+	+	+	+	+	•	
486. Point one end	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222

[P. 375]

Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 222

	Ts	K1	K2	Kl	To	Te	Pa	Wa	At	Sa	Ty	Wd	K1	AR
487. Spatulate end	–	–	–	–	–	+	–	–	–	–	+	–	–	–
488a. Point both ends	+	–	–	–	–	+	–	–	–	–	–	–	–	–
489. Of mt. mahogany (tupi)	+	+	+	–	+	+	+	+	+	+	+	+	+	+
490. Of serviceberry (tuawoi)	–	–	+	–	–	–	–	–	+	–	+	+	+	–
491. Of greasewood (tonovi)	–	–	+	–	+	–	+	–	+	+	+	–	–	–
492. Conical seed basket (tümaywono)	+	+	+	+	+	+	+	+	–	+	+	+	+	+
493. Basketry seed beater (tsiku)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
495. Stiff edged	+	+	+	+	+	+	+	+	+	+	+	+	+	+
499. Seed knife ("sickle")	+	+	+	+	+	+	+	+	+	+	+	+	+	+
500. Woodsa	–	–	–	–	–	–	+	–	–	–	–	–	–	–
501. Shin bone	–	–	–	–	–	+	–	+	–	–	–	–	–	–
501a. Stone	+	+	+	+	+	–	–	–	+	+	–	+	–	–

Agriculture

Wild Seeds

NWA 2N1

505. Wild seeds irrigated	–	–	–	–	–	–	–	–	–	–	–	–	–	–
509. Burning for tobacco	+	+	+	+	+	–	+	•	+	+	•	–	+	+
510. Burning for wild seeds	–	+	+	+	–	–	–	–	+	+	–	–	+	+

Seed Storage

NWA 251

521. Storage in pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
522. Bark or grass lined	+	+	+	+	+	+	–	+	+	+	+	+	+	+
523. Storage in basket	–	–	+	–	–	–	+	+	–	–	+	–	+	+
525. Storage in bark bag (kwisi)	–	–	+	+	+	+	–	–	+	–	+	+	+	+
526. Storage in buckskin bag	–	+	+	+	+	+	–	+	–	–	+	•	+	–
527. Storage in cave	–	–	+	–	–	–	–	–	+	–	–	•	–	–
528. Storage in rock cranny	–	–	+	–	–	–	–	–	–	–	–	+	–	–

Food Preparation

NWA 317

529. Salt from: playa	+	+	+	–	–	•	•	•	–	–	–	–	–	–
530. Mineral from rocks	–	+	+	–	–	–	–	–	–	–	•	–	–	–
530a. Trade from south	+	+	+	–	–	–	–	–	–	–	–	–	–	–
532. Small mammals roasted, eaten whole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
533. Roasted, entrails removed	–	+	+	+	+	+	+	+	+	+	+	+	+	+
534. Roasted, entrails boiled, eaten	–	+	+	+	+	–	–	–	–	–	–	–	+	+
535. Meat: dried on coals	–	–	–	+	–	–	+	–	+	–	+	+	+	–
536. Dried on frame in sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
537. Dried in trees	+	+	+	+	+	+	+	+	+	+	+	+	+	+
538. Smoked	–	–	–	–	–	–	–	–	–	–	•	•	–	–
539. In house	–	–	–	–	–	–	–	–	–	–	•	•	–	–
540. Pulverized	–	+	+	–	–	+	•	•	+	+	+	+	–	–
541. Mixed with seeds	–	+	+	–	–	–	–	–	–	–	–	–	–	–
542. Mixed with berries	–	+	+	–	–	–	–	–	–	–	–	–	–	–
543. Mixed with fat	–	+	+	–	–	+	+	+	+	+	+	+	+	+
544. Stored in sage bags	+	+	+	–	–	+	+	–	–	–	–	–	–	–
545. Tripe eaten	–	+	+	–	–	+	+	+	+	+	+	+	+	+
546. Blood cooked in pouch, gut	+	–	+	+	+	•	+	+	+	+	+	•	+	+
547. Fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
548. Dried in shade, not sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
550. Smoked in sweat house	–	–	–	–	–	–	–	–	–	–	+	–	–	–
551a. Spawn (eggs) dried with seed	–	+	+	+	+	+	+	+	–	+	+	+	+	–
552. Pulverized	–	+	–	–	–	–	–	–	+	–	–	–	–	–
553. Bone: cooked bone ground	–	+	+	–	–	–	–	–	+	–	+	–	–	–
553a. Only fish bones ground	–	+	+	–	–	+	–	–	–	–	–	–	–	–
554. Ground bone cooked	–	–	–	–	–	+	+	–	–	–	+	+	+	–
555. Vertebrae ground	–	–	–	–	–	+	–	–	+	–	+	+	+	–
556. Joints ground	–	–	–	–	–	+	–	–	–	–	–	–	–	–
557. Entire bones: marrow extracted	+	+	+	+	+	+	+	–	+	+	+	+	+	+

NR13 Northern Paiute NR13

Washo NT20 ●

Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	K1	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wa	Ki	AF
558. Feet dried	+	–	+	–	–	–	°	–	°	°	+	–	°	+
559. Feet ground	+	–	+	–	–	–	+	–	+	+	–	°	+	+
559a. Feet boiled	+	+	+	+	+	+	+	+	+	+	–	+	°	+
560. Earth oven	+	+	–	+	+	+	–	+	–	+	+	–	+	+
561. Hole with hot rocks, earth cover	–	–	–	–	–	–	–	–	°	+	–	+	–	+
°562. Boiling: with stones in thorax	+	+	+	–	+	+	+	+	+	–	+	–	+	+
563. In basket	+	+	–	+	+	+	+	+	+	+	+	+	+	–
565. One bent stick to pick up stones	–	–	–	–	–	–	+	–	–	–	–	–	–	–
566. Pair forked sticks	–	–	–	–	–	–	–	–	–	–	+	–	–	–
567. Pair straight sticks	+	+	+	+	+	+	+	+	+	+	–	+	+	+
°568. Boiling in pot	–	–	–	–	–	–	–	–	–	–	–	–	–	–
569. Broiling	+	+	+	+	+	+	+	+	+	+	+	+	+	+
570. On forked stick	+	+	+	+	+	+	+	+	+	+	+	+	+	–
571. On coals	+	+	+	+	+	+	+	+	+	+	+	+	+	+
572. Parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+
573. In basket	+	+	+	+	+	+	+	+	+	+	+	+	+	+
575. Seed meal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
576. Husk burned from seed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
577. Cannibalism	–	–	°	°	–	–	–	–	°	–	–	–	+	–
°HOUSES														
Dwellings														
Windbreak														
578. Brush	+	+	+	+	+	+	+	–	+	+	+	+	–	–
579. Withe fence of brush	+	+	+	+	+	+	+	–	+	+	+	+	–	–
580. For temporary camp	+	+	+	+	+	+	+	°	+	+	+	+	–	–
581. For summer camp	+	+	+	+	+	+	+	°	+	+	+	+	–	–
Sun Shade														
°582. Brush or tree only	–	–	–	–	–	–	+	°	°	+	+	+	°	+
°583. Posts supporting roof	+	+	+	+	+	+	+	+	–	–	–	–	°	–
584. Posts: 6-8	–	+	+	–	–	–	–	–	–	–	–	–	–	–
584a. Any number	+	–	–	+	+	+	+	+	–	–	–	–	–	–
585. Horizontal brush roof	+	+	+	+	+	+	+	+	–	–	–	–	–	–
586. Side walls: 1	–	–	+	+	–	–	+	–	–	–	–	–	–	–
586a. More than 1	+	+	–	–	–	–	–	–	–	–	–	–	–	–
°587. Domed Wickiup	+	+	+	+	+	+	+	–	+	+	+	+	–	+
588. For summer use	–	–	–	–	–	–	+	–	–	+	+	+	°	+
589. For winter use	+	°	+	+	+	+	+	–	°	+	+	+	°	+
590. Dome of arched willows	+	+	+	+	+	+	+	–	+	+	+	+	–	+
591. "Cone" of bent willows	–	–	–	+	–	+	+	–	+	+	+	+	–	+
592. Circular ground plan	+	+	+	+	+	+	+	–	+	+	+	+	–	+
594. Height (feet): 6-8	+	–	–	+	+	+	–	–	+	–	–	+	–	+
594a. 8-10	–	+	+	–	–	–	–	–	–	+	–	–	–	–
595. Diameter (feet): 8-14	+	+	+	–	–	–	–	–	–	+	–	–	–	–
595a. 14-20	–	–	–	+	–	+	+	–	–	–	+	–	–	–
597. Covering	+	+	+	+	+	+	+	–	+	+	+	+	–	+
598. Layers of grass (mats)	+	+	+	+	–	+	+	–	+	+	+	+	–	+
599. Tule or brush	+	+	+	+	+	+	+	–	+	+	+	+	–	+
600. Mat	–	–	–	°	°	°	+	–	+	°	°	+	–	+
602. Earth, 1 or 2 feet up wall	–	+	+	+	+	–	+	–	–	–	–	–	–	+
603. Pole-thatch binders	–	+	+	+	+	+	+	–	+	+	+	+	–	+
605. Doorway: 1	+	+	+	+	+	+	+	–	+	+	+	+	–	+
606. On E side of house	+	+	+	+	+	+	+	–	+	+	+	+	–	+
606a. Opposite wind	–	–	–	–	–	–	–	–	–	–	–	–	–	–
607. Flush with wall	+	+	+	+	+	+	+	–	+	+	+	+	–	+
607a. Entrance passage	+	+	+	–	°	+	–	–	+	–	–	–	–	–

N W A 251 ● 252

N 366

N X 342

[p. 377]